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A collection of Ladakhi Proverbs.—*By* THE REV. H. FRANCKE, *Moravian Missionary, Leh. Communicated by the Philological Secretary.*

[Read June, 1899.]

538 805 577 The Ladakhi word for proverb is *gtamdpe* [pronounced *stamspe*] which means 'word example.' *Stamspe* is the general term for what might be called quotations, the shepherd's calender and the popular moral code.

538 126 Ladakhi popular poetry has become famous for the frequent application of the laws of 'parallelism.' Many beautiful examples, illustrative of this form of poetry, will be noticed in the proverbs.

In the following each proverb will be treated in this way—

(*a*) the Proverb in the orthography of Ladaki letter writing, (*b*) pronunciation, (*c*) literal translation [does not claim to be good English], (*d*) application, (*e*) grammatical and other notes.

Concerning the orthography of (*b*) the following will suffice: The vowels are the Italian vowels[1], *ä* rather like *e*. All accents given, refer only to the stress. *sh*=ཤ, *zh*=ཞ, *ng*=ང, *c*=ཙ, *ch*=ཚ, *j*=ཇ, *ts*=ཛ, *ths*=ཚ. The unaspirated Tenuis holds the mean between English tenuis and media. Single *r*=Hindustani *r*. The *r* preceding a consonant is like the German guttural *r*, following a consonant it is like the English *r*, spoken quickly.

THE PROVERBS.

539 1. (*a*) དཔེད་ཉིན་རིང་མོ་ལ་གྲང་གསུམ་དང་དྲོ་གསུམ།
མི་ཚེ་རིང་མོ་ལ་སྐྱིད་གསུམ་དང་སྡུག་གསུམ།།

(*b*) spid' nyin ring'moa drang' sumdang dro' sum
mi'thse ring'moa skyid' sum dang dug' sum.

[1] They are long, when ending a syllable, short in all other cases.

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805 (*c*) On a spring day [there are] three colds and three warmths In a lifetime [there are] three happy [hours] and three unfortunate [hours].

(*d*) Misery and happiness are well balanced in man's life.

000 (*e*) *Spid nyin* is a *Compositum determinativum* formed from *spidka* and *nyima*. Also *drangsum*, *drosum*, etc., must be considered as *Composita*, which accounts for the missing articles; the termination *la* to be pronounced *a*.

539 2. (*a*) སྐྱིད་སྡུག་མི་ལ། མཛེར་པ་ཤིང་ལ།

(*b*) skyid'dug mi'la, dzer'pa shing'la.

(*c*) Fortune [comes] to man, [as] a knot to the tree.

(*d*) No man knows the cause of a knot in a tree, just so unexpectedly misery and fortune come to certain people.

000 (*e*) *Skyiddug* is *Comp. copulativum*.

539 3. (*a*) ཐིགས་པ་བསྡུ་ན་རྒྱ་མཚོ་གང་།

(*b*) thigs'pa sag'na gya'thso gang'.

(*c*) If drops gather, [there is] a full ocean.

000 (*d*) *Gang*, though of verbal derivation, is often used without an article to express the adjective "full."

539 4. (*a*) ཨ་སྤྲོའི་ནག་རང་དང་ལུག་ཁོག་ཟམ།

སྤྱལ་མདོས་མོ་ཆེ་དང་གཡག་ཁོག་ཟམ།

(*b*) Ma'shroi nag'rang dang lug'khog zam'
slel dos'moche dang yag'khog zam'.

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805 (*c*) With [at the time of] the *nagrang* festival at Mashro [the heat] is as great as the body of a sheep.
With the *dosmoche* festival at Leh it is like the body of a Yak.

(*d*) From the peasant's calendar. Because the festival at Leh is celebrated several weeks after that in Mashro, it is warmer then.

000 (*e*) *Maspro* = great joy. Though in this proverb the original pronunciation of Leh = *slel* is retained, in ordinary speech *s* and *l* are dropped; final *l* shows a great inclination to disappear. Sheh, a village on the Indus, was originally spelt *shel*—crystal, because crystals are found in the surrounding hills. *Gyapo* is said instead of *gyalpo*, etc. *Slel* is supposed to have been

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corrupted from *lal*, ruby, it having been the ruby in the crown of the old Ladakhi kings. *Dosmoche* and *nàgrang* are both non-buddhist festivals. Although the *klu's* or water-snakes have nothing to do with them, they are Bon festivals, but attended by many buddhist priests and laymen. All evil spirits of the winter are driven into a cake, which is burnt outside the village. In Leh the fetish is formed of *mdosmo's*, see Jäschke's dictionary. In Mashro it is a black one. According to a different derivation this festival is called 'the black one' on account of the black coat of *Langdarma's* murderer whose deed is praised then.

5. (*a*) དཔེ་ཐུག་གི་དགུ་གཏོར་དང་ལུག་ཁོག་ཟམ།

(*b*) spithŭggi rgu'stor dang lug' khog zam'.

(*c*) At the time of the *rgustor* festival at *Spithug* [the heat] is like a sheep.

(*d*) Often said instead of the former.

(*e*) The name of the village Spithŭg is said to have been formerly *dpethug*, 'the arrived at likeness." The monastery of Spithŭg was built after the picture of a famous monastery in Lhassa. *Rgustor* is a *Comp. determ.* composed of *nyergu*=29 and *storma*, offering. The devils are urged to enter a large cake, offered to them and the cake is burned outside the village. 29 is the date of the festival.

6. (*a*) ས་ལ་སྐྱེ་སྔོ་རེ། མི་ལ་སྐྱིད་རེ་སྡུག་རེ།

(*b*) sa'la skya're sngo're mi'la skyid're, dŭg're.

(*c*) On the ground [it is] alternately grey and green, with man [there is] one turn fortunate, one turn unfortunate.

(*d*) See 1 (*d*).

(*e*) In Ladakhi a single *re* has often the meaning of some, for instance *lorela*, in some years. Here *re* forms *Composita* with *skyabo*, *sngonpo*, etc.

7. (*a*) ཁ་ལ་སྐྱང་དུ་འཁོར་དུས།
ཅི་གོན་འབྲད་དེ་ཅི་ཟ་ཡི་དུས།།

(*b*) kha' ran'gu khor'dus, ci' gonbud'de, ci' zä dus'.

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539 132 805 (*c*) The time when the fly turns [flies] round the mouth, is the time of taking off all clothing and eating everything.

(*d*) A description of summer in the peasant's calendar.

000 (*e*) About *kha* instead of *khala* see 1 (*e*). If an *r* follows a muta, the muta is often dropped in Ladakhi, thus *rang* is said instead of *brang*; *ci* 'what' is used here in the sense of whatever.

539 8. (*a*) མཁར་རྫོང་ཌི་གཡའ་ཆུ་ལྟ་རྙུ།

577 312 ཆུ་སྦིའི་ལྡམ་ཆུ་ཡང་བཏྭད

(*b*) khar'zongi yachula lta'lta,
chu'bii ldam'chu yang bud'.

(*c*) Whilst looking at the glacier water of the Kharzong pass the gathered water of Chubi (a village) is also lost.

(*d*) take what is nearest!

(*e*) refers to the system of irrigation. Notice the re-duplication of the verb, implying a durative sense = whilst.

577 9. (*a*) ར་མའི་ཁྲོ་ལ་གོ་བ། ལུག་གི་ཁྲོ་ལ་བེ་ཡ།།

539 (*b*) ra'mā thro'a go'a, lug'gi thro'abe'a.

(*c*) In the company of goats [he says] *goa*, in the company of sheep [he says] *bea*.

(*d*) Said of a man, who has no will of his own,

000 (*e*) *Goa* and *bea* imitate the voices of goats and sheep respectively.

539 10. (*a*) དཔིད་བབད་དུས། སྟོན་རྩུ་དུས།།

132 577 (*b*) spid'bad'dus' ston'rdu'dus'.

(*c*) Spring is the time of working, autumn the time of gathering.

000 (*d*) Do everything at the proper season.

(*e*) The two sentences consist each of a three-syllabled *Comps. determ.*

539 11. (*a*) དཔིད་བབད་དུསལ་མ་བབད་ན། སྟོན་རྩུ་དུསལ་ཁྱོད་བདུག།།

132 577 (*b*) spid' baddusla mabad'na, ston'rdudusla gyod'dug.

(*c*) If you do not work in the spring working time, you will repent in the autumn gathering time.

000 (*e*) Notice the change of *s* into *r* in *rdu* = gather.

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12. (*a*) ལադྭགས་ཀྱི་ཞིང་ཤོམ་དང་མཉམ་པོ་འབྲུག་སྡིར་ན།
མདོ་ཤག་ཨིད་ཡ་སྟོན་ཐོག་ཐོབ་འདུག།

(*b*) Ladag'skyi zhing'shmos dang nyam'po dr[illegible]ldir'na,
do'sha gil'idla ston'thog thob'dug.

(*c*) When at the time of ploughing in Ladakh the thunder sounds, they receive a harvest in *dosha* [lower Ladak] and Gilgit.

(*d*) Peasant's calendar. Lower Ladak and Gilgit have an earlier harvest than Leh.

(*e*) *Ldirce*s is the Ladakhi for *adirba*. In this Proverb the Genitive in *kyi* is pronounced in full. The ordinary Ladaki Genitive has a simple *i*.

13. (*a*) ཡུན་རིང་ན་བ་རོས་སྡོང་བོ་ཆོད།

(*b*) yŭnring'na ja'ros ldong'bo chod'.

(*c*) After a long time a dead bird [which is blown by the wind against the trunk of a tree] cuts the trunk.

(*d*) With perseverance great things can be done.

(*e*) *Ldongbo* = *sdongbo*.

14. (*a*) སྒང་ལྷས་ཀྱི་ཡང་མལ་རྟ་ལྟ།
དཔེ་ཁྲག་གི་སོ་སྐོབ་ཡང་འབུད།།

(*b*) gang'lessi yang'mala lta'lta.
spid'thuggi sor'gob yang bud'.

(*c*) Whilst looking at the good barley of Gangles (a village) the rough straw of Spithŭg is lost.

(*d*) See 8 (*d*).

(*e*) About *ltalta*, see 8 (*e*).

15. (*a*) བྱ་ཚང་མ་བྱ་ཡུལ་ལ་སོང།
བྱ་ངན་འཁྱ་ཁྱ་ཅོ་ཤུལ་མཐུག་ལ་ཐུག།

(*b*) ja'thsang'ma ja'yulla song'
jangan' ututu'tse shul'juglalus'.

(*c*) All birds have gone to birdland.
The bad [stupid] bird hoopoe has remained to the last.

(*d*) When a bad thing has been done by several, all who can, disappear, the one who remains, is punished for all.

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539 577 16. (*a*) དབྱར་ཉིན་ལོག་སྟེ་མན་ནས་དྲོད་མི་དབབ།
དགུན་ཉིན་ལོག་སྟེ་མན་ནས་གྲང་མི་དབབ།།

(*b*) yar'nyin log'ste man'ne drob' mi bab',
gun'yinlog'ste man'ne drang' mi bab'.

(*c*) Unless the summer-day returns, heat will not come down.
Unless the winter-day returns, cold will not come down.

(*d*) Everything will come at the proper season.

000 (*e*) *Mannas*, a gerund of *man* = to be not, used in the sense of unless, besides, etc., *yarnyin*, *gunnyin*, see *spidnyin* in 1.

539 577 17. (*a*) མཚན་སྟོད་ལ་དཀོན་མཆོག་ལ་གསོལ་བ་བཏབ་དགོས།
མཚན་དཀྱིལ་ལ་གཉིད་ལོག་དགོས།
མཚན་སྨད་ལ་འཇིག་རྟེན་གྱི་ལས་ལ་བསམ་བ་བཏང་དགོས།།

(*b*) thsanstod'la konchog'la so'va tab'rgos
thsanskyil'la nyid'log rgos.
thsan smad'la jig'stenni las'la sam'ba tang' rgos.

(*c*) In the first part of the night you must pray to God.
In the middle of the night you must sleep.
In the last part of the night you must think of the work of this world.

000 (*e*) For *sova* instead of *solva*, see 4 (*e*). In *dgos*, must, the *d* is turned into *r*, *rg* is pronounced like *ch* in Loch, lake.

539 18. (*a*) ཤ་བ་རི་དྭགས་རི་ན་འབྲུལ་བ་མིག་གི་རྒྱན།
དམན་ཚར་མོ་སྲང་ན་འབྲུལ་བ་ཡིད་ཀྱི་རྒྱན།།

(*b*) sha va ri'dags ri'na drul'va mig'gi gyan',
sman thsar'mo shrang'na drul'va id'kyi gyan'.

(*c*) The deer Shava walking in the hills is the delight of the eye, a fine girl walking in the street is the delight of the heart.

000 (*e*) Notice the classical Participle in *va* in *drulva*. In proper Ladakhi the ending *khan* would be used.

539 577 19. (*a*) སྟག་ནཱ་ཤོ་རེས་མ་སྒྲོའི་ཤོ་རེ་ལ་ཁྲེལ་འདུག།།

(*b*) Stag'nā sho'res Mash'roi sho'rela threl'dug.

(*c*) The harelipped man of Stagna [a village] laughs at the harelip of Mashro.

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(*d*) Everybody sees only his neighbour's fault, not his own. 539
(*e*) *Stagna* = tigernose, on account of a hill of such shape. In the Instrumental *shores*, the *s* is pronounced distinctly, although in pure Ladakhi *shores* would be spoken *shorei*. 577 000

20. (*a*) ཆུའི་ཚོད་པ་ལྟ་སྟེ། ཉ་པ་སྦར་བཟུམ་མ་བདང་།། 539 577

(*b*) chu'ithsod'la lta'ste, nya'la bar'zum ma tang'.
(*c*) Do not grasp a fish, unless you know the depth of the water.
(*d*) Do not accuse a man before the court, unless you know how rich he is. (Refers to the former bad management of justice in Ladakh).
(*e*) The *ma* = not, of the second sentence silently refers also to the first. 000

21. (*a*) རྟ་ཞོན་མགོ་ཆག། བོང་ཞོན་ལག་ཆག།། 539 577 492

(*b*) sta'zhon go'chag, bong'zhon lag'chag.
(*c*) Horse-riding [may cause] head-breaking, donkey-riding [may cause] hand-breaking.
(*d*) It is safest to remain low and humble.
(*e*) The two sentences consist each of a two-syllabled *Comp. det.* 000

22. (*a*) རྟ་ལ་རྨིག་པ་རྒྱབ་ཅེས་མཐོང་སྟེ། 539 231
བོང་དྲུའི་ར་གོ་མ་རྒྱང་།། 577

(*b*) sta'la shmig'pa gyab'ces thong'ste,
bon'gui ra'go ma skyang'.
(*c*) Seeing [them] shoeing a horse, you must not stretch the donkey's foot [for shoeing].
(*d*) Do not imitate high people and become a fool.

23. (*a*) བུ་ལོན་མེད་ན་ལག་མི་དང་། 539 577
ཚེར་ཀ་མེད་ན་དྲན་ཀྱི་ཉོས།། 426

(*b*) bu'lon med'na lag'midang'
thser'ka med'na star'gan nyos'
(*c*) If you have no debts, you may be security for another; and if you have no sorrow, buy an old horse!
(*d*) A rich and happy man may do some stupid thing.

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24. (*a*) ཨ་བ་ཤི་ཡིན་བསམས་པ་ཡིན་ན།
ཏ་ཀན་ཞིག་ལ་ཅི་ལ་མ་བཙོངས།།

(*b*) a'ba shi'in sam'spinna
star'gan cig'la cila ma tsong's.
(*c*) If you thought [knew], that father will die,
Why did you not sell him [before dying] for an old horse.
(*d*) Used derisively. You could not help your misfortune just as you cannot sell your father.
000 (*e*) *Samspin* a contraction of *bsamspa yin.*

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25. (*a*) བཟོད་པ་ལྟ་བུའི་དགེ་བ་མེད།
ཞེ་སྡང་ལྟ་བུའི་སྡིག་པ་མེད།།

(*b*) zod'pa lta'bui ge'va med
zhed'dang lta'bui dig'pa med.
(*c*) There is no virtue like patience;
There is no sin like hatred.

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26. (*a*) བླ་མ་རང་མགོ་མ་འཐོན་ན།
གཤིན་པོའི་ཡར་འདྲེན་ཅི་བཅོ་ཡིན།།

(*b*) La'ma rang'go ma thon'na
shin'poi yar'dren ci co'in.
(*c*) If the Lama's own head does not come out [cleanly], how will he manage (do) the drawing upwards of the dead.
(*d*) Used for deriding the immoral life of the lamas.
000 761 (*e*) *Thonces* is verb neuter of *btonces*, to put out.

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27. (*a*) ཤི་སོང་ཤི་སོང་ཟེར་ན།
གཤིན་མིག་རི་ནཱ་ལྟ་ཡིན།།

(*b*) shi'song shi'song zer'na
shin'mig ri'nā lta'n.
(*c*) If you say "he is dead, he is dead,"
The eye of the dead will look out of the hill.
(*d*) Ladakhi superstition. It is not good to speak much of a dead man, his eye might frighten the speaker.

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(*e*) For the *n* in *shinmig* or *shinpo* see also *nyin* derived from *nyima*. Syllables ending in a vowel are inclined to add a final *n*, see also *mentog* from *metog* and many others. 000

28. (*a*) རང་སྐྱོན་ཕད་གང་འབོར་དེ། 577 539
མི་སྐྱོན་སྐྱེ་གང་ལ་མ་ཐྲེལ།།

(*b*) rang'skyon phad'gang bor'te
mi'skyon rgye'gangla mathrel'.

(*c*) Putting aside the large bag [*phad*] filled with your own faults, do not mock at the little bag [*rgye*] of your neighbour's faults.

(*e*) *Rang skyonphad gang* and *misky on rgye gang* are *Compos. determ.* Notice the change of *s* into *r* in *rgye*. 000

29. (*a*) རང་གདོང་མ་མཐོང་སྟེ། 577 539
མི་གདོང་ལ་སྡུད་མོ།།

(*b*) rang'dong ma thong'ste
mi'dongla stad'mo.

(*c*) Not seeing your own [ugly] face, [you make] a scene about your neighbour's face

(*d*) See 28.

(*e*) *Ltadmo* derived from *ltaces*, to look at. 000

30. (*a*) ལག་ཤེས་ཀུན་གྱི་གཡོག་པོ་ཡིན། 555 539
གཏམ་ཤེས་ཀུན་གྱི་དཔོན་པོ་ཡིན།།

(*b*) lag'shes gun'gyi yog'po in'
stam'shes gun'gyi spon'bo in.

(*c*) Who is clever with his hands, is servant of all, who is clever in his speech, is master of all.

(*e*) The ending *gyi* is retained here. The proper Ladakhi would be *gunni*. The silent *g* and *d* in *gtam* and *dpon bo* become *s*. 000

31. (*a*) ཆག་པོས་འགས་པོ་ལ་མ་ཐྲེལ།། 577 539

(*b*) chag'poe gas'pola ma threl'.

(*c*) What is broken, must not laugh at what is cracked.

(*d*) See 28 and 29.

(*e*) *Chagpo* and *gaspo* are substantives derived from verbs. 000

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273 539 32. (*a*) མ་ཤིཚེ་རིང་འདུག་ནས་ཤ་མའི་ཤན་ཆང་སྟེར་ཡིན།།

(*b*) mashi'tbse ring'dugna shran'mā shran'chang ster'rin.

(*c*) In the time I live, not die [before I shall die] I shall give you a beer of peas.

(*d*) A threat. Before my death I shall find some opportunity to give you a severe beating. The beer of peas is said to be of a very bad taste.

000 (*e*) *Mashithsering* is a *Compos. adverb.* and *copulat.*

593 539 33. (*a*) མ་བུ་གྲབས་མཐུན་ཆ་ན། ཚལ་རྒོ་ཚོད་མས་ཆོད།།

(*b*) ma'bu drabs'thun cha'na
thsalrgo thsod'mā chod'.

(*c*) If mother and daughter agree in their counsel, breakfast may pass off well with vegetables [only].

(*d*) Much displeasure can be avoided by talking over a thing, before doing it.

000 (*e*) *Mabu* is *Compos. copulat. drabsthun comp. determin.*

539 34. (*a*) བསམ་པ་སྔོན་ལ་མ་བདང་ན།
འགྱོད་པ་རྗེན་ཡོང་འདུག།

(*b*) sam'ba ngon'la matang'na
gyod'pa sting'na yong'dug.

(*c*) If you do not give thought first, repentance will come afterwards.

577 793 539 35. (*a*) བོང་བུའི་རྣ་མཆོག་ལ་སེར་བླུག་ན། ཡང་ནག་ལ་བླུག་ན། རྩོམས་ཡིན།།

(*b*) bon'gui nam'chogla ser'lugna yangnathal'balugna, tsogs'in.

(*c*) It is all the same whether you pour gold in the ear of a donkey or dust.

(*d*) Excuse of the lamas, when asked, why they do not teach the people.

000 (*e*) In *namchog* as in many other words the silent letter of the second syllable is pronounced with the first.

539 36. (*a*) སྔོན་མགག་པ་རྒྱབ་ན། རྗེན་མ་དགོད་མ་ཤོར།།

(*b*) ngan'ma rgag'gyab'na, sting'ma rgod' ma shor'.

(*c*) When the man who walks first, stumbles, the man following behind, must not laugh.

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(*d*) Do not laugh at another man's misfortune, the same might easily come to you. 539

(*e*) The second sentence in full would be: *stingmanas rgod ma shor*, from the follower a laugh must not flee. 000

37. (*a*) སྟག་སྣན་ནས་ཁྱི་ཡོང་འདུག་ཟེར་ཏེ། 133 539

ཞ་འབུག་ནས་རྡོ་བ་ཁུར་ཏེ་ཆ་རུག།

(*b*) stag'nanā khyi'yongdug zer'te
zha'bugnā rdo'a khurte cha'rug.

(*c*) Saying there comes a dog out of Stagna [a village four miles from Zhabug] they go carrying stones out of Zhabug.

(*d*) Do not be afraid, there will be a helper.

(*e*) *Zhabug* = *zhabub* = falling headlong into a bog; *charug* = cha'adug; the *d* of *'adug* becomes an *r* after a stem ending in a vowel. 000

38. (*a*) མི་ངན་ཚོགས་གསེབ་ཤིང་ངན་ཏ་ཀུ། 539

ཤིང་ངན་དང་ཐུང་ཐུག།

(*b*) mi'ngan thsogs' sebla cha'na
shing' ngan ta'ku dang thug'.

(*c*) When a bad man goes into the middle of a forest, he meets [finds] only with bad crooked wood.

(*d*) A bad man sees only bad things and persons about him.

(*e*) *Taku* is the Ladakhi for crooked, crippled, ill-shaped. 000

39. (*a*) མི་ལ་སྐྱིད་མེ་ཐག། 539

ར་ལ་ཚིལ་མི་ཐག།

(*b*) mi'la skyid' mithag'
ra'la thsil' mi thag'.

(*c*) Man cannot bear good fortune, [just as] a goat cannot bear [eat] grease.

(*e*) *Thagces* = *thegpa.* 000

40. (*a*) ཁྱི་ལ་སྒལ་དང་བེ་དྲྭ་ཤོལ།། 539 231 463

(*b*) khyi'a sgal'dang be'daa shol.

(*c*) To the dog is a load, what the plough is to a musician.

(*d*) Certain people cannot be expected to do real work.

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000 (*e*) For *a* instead of *la*, see l. *Beda* is supposed to have been originally ཨཕེ་ཨདོལ, *bedol*, a travelling outcast man, about the dropping of final *l*, see 4 (*e*); *o* and *a* often change in verbal roots.

[564]

539 41. (*a*) རྟགས་འཕང་ཉོ་ངམ། དཔོན་བོས་བཀྱོན་ཉོང་ངམ།།

(*b*) stā'phang nyo'ngam, spon'boe kyon'nyon'gam.

(*c*) Do you suffer from being thrown off the horse or from being scolded by your master.

(*d*) Ironical inquiry, when a person is not in good spirits.

000 (*e*) There the classical ending *am* of the question is retained, the Ladakhi has only *a*.

561 42. (*a*) ཕྲུག་ལ་དེ་ར་དང་བཙུན་རྒྱང་ལ་ཇའུ།།

793 (*b*) thrug'ula spe'ra dang tsun'jungla ja'u.

436 (*c*) Speech [of adults] is to a child, what a *jau* is to the

539 *tsunjung* [the lama apprentice].

(*d*) It is not good to speak of everything before children, just as the *tsunjung* is not deemed worthy to receive a *jau*, [after having taken part in a religious ceremony].

[000] (*e*) *Spera* is originally *dpe sgra*, for *ra* instead of *sgra*, see 7 e. *jau* = a little tea, because everything used to be bought with tea in Tibet, a Tibetan silverjau = 3¼ annas, btsunjung = btsunchung, see Ladakhi Grammar, laws of sound 6.

793 43. (*a*) ཁྭདཀོ་ཝག་ཟེར་ས་དང་བླ་མའི་ཏོ་ཝང་ཟེར་སལ་ཧླེབ་འདུག།

539 (*b*) kha'tā ko'wag zer'sa dang' la'mā tro'wang zer'sala hleb'dug.

(*c*) He arrives at the place where the crow says *kowag* and [then], where the *lamas* say *trowang*.

(*d*) Used derisively of a man, who has nothing to do and spends his life in dullness.

000 (*e*) *Zersa* is *Compos. determin. trowang* imitates the sound of the big drum.

539 44. (*a*) སྦལ་དི་སྙིང་ཅན་ཅི་སྙིང་བཀོལ་བཀོལ་ལ།

བོད་སྙིང་མེད་ཀྱི་སྙིང་སྟོར།།

(*b*) bal'ti nying'canni nying' kolkol'la bod' nying med'kyi nying stor'.

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(*c*) [Looking] at the tricks of the plucky Balti, the heart of the timid Tibetan is lost.

(*d*) An explanation of the constant bad luck of the West-Tibetans on the ground of the national character.

(*e*) *Bkolbkol* is a word which seems to occur only in this connection.

45. (*a*) མཉམ་པོ་འདུག་པར་བླ་མ་ལ་ཁྱོད།།

(*b*) nyam'po dugs'pa la'maa khyod'.

(*c*) [When] living together, [we say] "thou" to a lama.

(*d*) Respect is lessened by closer acquaintance.

(*e*) *Khyod* is the common word for addressing inferiors or comrades. A lama ought to be addressed with *nyerang*; *dugspa* = *dugpar*. The Supine is sometimes used instead of the Gerund.

46. (*a*) མའམ་མ་མའམ་མ་ཟེར་ར་ནི་མིའི་ཡོག་མོ་ཡིན།
ཇྱབ་ལ་གཡུ་ཞུང་བཏགས་གཉི་སེམ་པའི་མགོ་བསྐོར་ཡིན།།

(*b*) na'ma na'ma zer'ra ning' mi'i yog'mo in'.
gyab'la yu'zhung tag'ga ning sem'pā gob'skor iu'.

(*c*) [Although they] call her daughter-in-law, she is the servant of men. On the back many turquoises are fastened, but it is a deceit of the soul.

(*d*) Refers to the low position of the Ladakhi woman.

(*e*) *Zerra* and *tagga* are corrupted from *zerbar* and *btagpar*. The supine used instead of the gerund = *gyuzhung* = *gyuchung* = small turquoises. See also *buzhung* for *buchung*. All Ladakhi women wear their turquoises on a strap of leather which is fastened on the head and descends to the middle of the back. *Semba* = *sems*, soul. *samba* = thought.

47. (*a*) ཁྭ་ཏས་ཀོ་བྱག་ཟེར་བ། རུང་ཀའི་མིག་འཁྲུལ།།

(*b*) Kha'tā ko'wag zer'pa, cung'kā mig' thrul'.

(*c*) The crow has said *kowag*; [in the] eye of the raven it is mistaken.

(*d*) A man may say something very nice, [for instance *kowag*] his enemy will find great faults in it.

(*e*) *Zerpa* is past participle; *cungka* = *skyungka*.

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48. (*a*) ཟ་བོ་ཁྲ་དེས་ཟོས། ཅུང་ཀའི་ཁ་དམར་པོ།། 539

(*b*) za'o kha'tă zos', cung kă kha' marpo'.

(*c*) The [stolen] food was eaten by the crow [but the beak of the raven is red.

(*d*) Often the wrong person is caught instead of the guilty one.

(*e*) *Zos*=*bzas*, *zos* is the only past tense in Ladakhi, which changes the vowel. 000

49. (*a*) ཚིལ་མཐོང་སྟེ་ཁ་འགས།། 539 262

(*b*) thsil'thong'ste kha'gas'.

(*c*) [When] seeing grease, the mouth cracks [open].

(*d*) When you see something nice you want to have it.

(*e*) *Thsil*=mutton grease, a very desirable thing in Ladakh.

50. (*a*) ནོར་མེད་ཚོང་ས་ལ་ཆ་ན། སྨྱོ་འདོད། 539 577

(*b*) nor'med thsong'sala cha'na, nyo'dod.

(*c*) Who goes to the shop without money, likes foolishness.

(*d*) Do nothing unprepared, you might be laughed at.

(*e*) *Nyodod* is *Compos. determ.*=a liker of foolishness. 000

51. (*a*) སྟོད་ན་སྟོད་ནའི་སང་རྒྱལ་ལས་སྟོད། 539 577

སྨད་ན་སྨད་ནའི་སང་ཐུས་པས་སྨད།།

(*b*) stod'na stod'na ngă' sang gyal'lă stod'
smad'na smad'na, ngă' sang thus'pă smad'.

(*c*) Who praises me, is a better man than I am.
Who despises me, is a worse man than I am.

(*d*) Said by a man who has heard that slander is going on about him.

(*e*) For *sang* with the comparative, see Jäschke's grammar; *rgyallas* and *thuspas* are Instrumentals, *gyalla*=a good man. 000